UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Our Most Exciting Word: What Can We Do with It? - - - *E. Stanton Hodgin*

If I Were Dictator - - - *E. H. Webster*

An Introduction to Cosmotheism - - - - - - - - *George L. Thompson*

The Study Table

VOLUME CXXI NUMBER 7

Chicago, June 6, 1938

PRICE FIFTEEN CENTS

UNITY

Established 1878

(Jenkin Lloyd Jones, Editor, 1880-1918)

Published Semi-Monthly Until Further Notice

Subscription $3.00 Single Copies 15 cents

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter May 24, 1935, at the Post Office at Chicago, Illinois, under Act of March 3, 1879."

JOHN HAYNES HOLMES, *Editor* CURTIS W. REESE, *Managing Editor*

Board of Directors

MRS. S. O. LEVINSON, President
MRS. E. L. LOBDELL, Vice-President
MRS. IRWIN S. ROSENFELS, Treasurer
MRS. FRANCIS NEILSON
MRS. O. T. KNIGHT
MR. C. W. REESE
MISS MATILDA C. SCHAFF
MRS. E. E. SMITH
MR. FRANCIS NEILSON
MRS. IDA S. RANDALL
MR. JAMES E. TUCKER
ROBERT C. SCHALLER
FRED W. SHORTER
CLARENCE R. SKINNER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Editorial Contributors

W. WALDEMAR W. ARGOW
DOROTHY WALTON BINDER
RAYMOND B. BRAGG
TARAKNATH DAS
PERCY M. DAWSON
ALBERT C. DIEFFENBACH
JAMES A. FAIRLEY
ZONA GALE
A. EUSTACE HAYDON
JESSE H. HOLMES
LOUIS L. MANN
JOSEPH ERNEST MCAFEE
M. C. OTTO
ALSON H. ROBINSON

Poetry Editors

LUCIA TRENT
RALPH CHEYNEY

Washington Correspondent

BRENT DOW ALLINSON

Foreign Representatives

AUSTRALIA—CHARLES STRONG
AUSTRIA—STEFAN ZWEIG
BULGARIA—P. M. MATTHÉEFF
ENGLAND—HARRISON BROWN
FRED HANKINSON
REGINALD REYNOLDS
FRANCE—G. DEMARTIAL
ROMAIN ROLLAND
GERMANY—THEODOR HAHN
INDIA—RABINDRANATH TAGORE
JAPAN—NOBUICHIRO IMAOKA
PALESTINE—HANS KOHN
RUSSIA—ALINA HUEBSCH

Contents

EDITORIAL—
Notes 99
Jottings—J. H. H. 102

ARTICLES—
Our Most Exciting Word: What Can We Do with It?—E. STANTON HODGIN 102
If I Were Dictator—E. H. WEBSTER 105
An Introduction to Cosmotheism—GEORGE L. THOMPSON 107

POETRY—
A Prayer for Pardon—ROBERT WHITAKER 104

TRUMPETS ON NEW HORIZONS—
Perfect Rhyme—E. GUY TALBOTT 109
Light—ADELENE K. WATT 109
Dust Unto Dust—MARGARET SENFF 109

THE STUDY TABLE—
Organized Personality—J. BROGDEN 110
For the Man of Letters—MICHAEL B. SCHELER 110

CORRESPONDENCE—
The War Resisters' International—GEORGE LANSBURY, *Chairman* 112

THE FIELD—
Protest to Sumner Welles—New York *Times* 98
Australian Church 111

The Field

"The world is my country, to do good is my Religion."

Protest to Sumner Welles

May 26, 1938.

Hon. Sumner Welles, under-Secretary of State, Washington, D. C.

The undersigned Chicagoans beg respectfully but emphatically to protest against your historically inaccurate statement of our consistent foreign policy in relation to outrages committed anywhere in the world that defy and violate the laws of humanity and of God. In the past even Germany herself has joined in strong protest against brutalities perpetrated on local citizens by a foreign nation. Moreover, it is a confusion of terms to call, as you do, the torture of religious and racial persecution as practiced by Nazi Germany, a domestic policy. Is murder a domestic policy, are concentration camps, is confiscation of property, is creating and foisting upon other countries exiles and refugees by the hundreds of thousands—are all these domestic policies? They have been differently labeled by many of our Presidents and Secretaries of State. But to avoid prolixity and because you are presumed to be familiar with similar outrageous situations handled by our various state departments, we cite but one instance: Secretary of State James G. Blaine, dealing with religious persecution by Christian Russia in 1891, complained that the action taken "would not only wound the universal and innate sentiment of humanity, but would suggest the difficult problem of affording an immediate asylum to a million or more of exiles without seriously deranging the condition of labor and of social organization in other countries." And Benjamin Harrison, then President of the United States, in his annual message December 9, 1891, said: "The banishment, whether by direct decree or by any less certain indirect methods, of so large a number of men and women is not a local question. A decree to leave one country is, in the nature of things, an order to enter another—some other. This consideration, as well as the suggestions of humanity, furnishes ample ground for the remonstrances which we have presented to Russia, while our historic friendship for that government cannot fail to give assurances that our representations are those of a sincere wellwisher." Secretary of State William M. Evarts as well as Theodore Roosevelt and his Secretary of State, John Hay, took an even firmer stand in a similar situation. We have searched American history in vain to find a precedent for the weak and dangerous policy you announced at Baltimore.

QUINCY WRIGHT,
Prof. of International Law, University of Chicago.

DR. A. R. HATTON,
Prof. of Political Science, Northwestern University.

(*Continued on page* 111)

UNITY

"He Hath Made of One All Nations of Men"

Volume CXXI MONDAY, JUNE 6, 1938 No. 7

THE LORD'S PRAYER IN WAR

Let us imagine we hear a soldier among these fighting Christians, saying the Lord's Prayer. "Our Father," says he. O hardened wretch, can you call Him Father, when you are just going to cut your brother's throat? "Hallowed be thy name." How can the name of God be more impiously unhallowed than by mutual bloody murder among you, His sons? "Thy kingdom come." Do you pray for the coming of His kingdom, while you are endeavoring to establish an earthly despotism by spilling the blood of God's sons and subjects? "Thy will be done on earth as it is in heaven." His will in heaven is for peace, but you are now meditating war. Dare you say to your Father in heaven. "Give us this day our daily bread," when you are going the next minute, perhaps, to burn up your brother's corn fields, and had rather lose the benefit of them yourself than suffer him to enjoy them unmolested? With what face can you say "Forgive us our trespasses as we forgive them that trespass against us," when so far from forgiving your own brother, you are going with all the haste you can to murder him in cold blood for an alleged trespass, that after all is but imaginary? Do you presume to deprecate the danger of temptation, who, not without great danger to yourself, are doing all you can to force your brother into danger? Do you deserve to be delivered from evil, that is, from the evil being, to whose impulse you submit yourself, and by whose spirit you are guided in contriving the greatest possible evil to your brother?

ERASMUS: *The Complaint of Peace.*

A PLEA FOR LABOR

We believe that there is nothing going on in this country today which is more futile, and at the same time more dangerous to the welfare of the nation, than the obstinate opposition still displayed in certain quarters to the unionization of labor. We are willing to concede, at least for the sake of the argument, that labor in recent years has been obstreperous and violent, that the C. I. O. has spread trouble and disorder, that John L. Lewis is an arrogant leader with bold political ambitions, that the Wagner Labor Relations Act contains some errors, and that the National Labor Relations Board has made some mistakes. But—why has labor been tempted to violence, if not because it has been forced to fight for its rights under the law; why have the C. I. O. and its leader, Mr. Lewis, become so conspicuous upon the national stage, if not because the exigencies of the drama summoned them to the footlights; and why a Wagner Act and a N.L.R.B., if not because the government was challenged to sustain labor against oppression? There are two sides to any question, and one side to this question is the stupid and stolid opposition of many of our great industrialists to the right of the workers in a democracy to organize and bargain collectively in their own interest. Opposition of this kind in England disappeared a generation ago. An English employer would no more think of fighting against a union in his factory than against a church in his town, and finds it as natural to deal with a trade union as with the government itself. But here in this country it is still a fight—and it's the fight which produces C. I. O.'s and John L. Lewises and National Labor Boards. It's time that this labor war ended in America, as it has long since ended in Britain. And let this be said!—that, whatever the faults and failings of the New Deal, the Roosevelt administration will be remembered to the end of time for its militant espousal of labor's cause.

HAGUE, THE AMERICAN HITLER

We wonder if Americans generally realize the seriousness of the situation in Jersey City, where Mayor Hague rules as a satrap of undisputed arrogance and power. What we have in this Jersey realm is a complete denial of all those basic and civil rights which comprise the essence of our democracy. Free speech is absolutely suppressed! Norman Thomas, advertised to speak in a public square, was seized by the police and kidnapped to New York. Free assembly is forbidden in private halls as well as on public streets! Two Congressmen, coming from Washington to address the citizens of the community, were confronted by a mob, mobilized and armed by Hague, of so formidable a character that they were dissuaded from appearing in the city lest they be killed. Free press has long since vanished! The Supreme Court has decreed that distribution of papers and circulars without a license is everywhere legal and thus not to be interfered with—but in Jersey City it is impossible. The degree and range of Hague's tyranny is incredible—it has to be seen in order to be believed. Opponents are run out of town, or beaten up, or sent to jail on trumped-up charges. Real estate owners are terrorized, so that not one dares to rent a hall to Hague's enemies, or even permit a meeting on a vacant lot. Churches and synagogues are silenced on threat of fire-law violations or mortgage foreclosures. Trade unions of the C. I. O. variety are banned, pickets swept into the gutter or beaten into in-

sensibility, and strikes broken. What we have in Jersey City is one complete reign of terror, extending even to the courts and legislature and governor. And up to the present moment, during a period of more than three months, every attempt to defy the Mayor has failed. If Hague were doing this alone, it might not be so bad. The horror of the situation is that he is being supported by the American Federation of Labor, the veterans organizations, the local W. P. A. set-up, the Roman Catholic Church, and a horde of spoon-fed politicians including judges on the bench. It's not merely the Mayor but the mob which is making a scrap of paper of national and state constitutions. The one light in darkness is the action of Attorney-General Cummings in ordering a federal investigation of the proceedings of this man Hague, who is not only Mayor of Jersey City but also Vice-Chairman of the Democratic National Committee!

MUST IT ALWAYS BE TOO LATE?

We don't like at all the reports coming out of Czechoslovakia that justice will be done the Sudeten Germans in that country—that reforms are already under way for the release of minority groups from disabilities of every kind. Not that we are not glad to have justice and freedom established everywhere! But why were these reforms, abolishing minority disabilities, delayed until this late hour when the Nazis are hammering at the gates? We had always imagined that Czechoslovakia was a democracy, and that under Masaryk and Benes liberty was enjoyed by all the people. But now we discover that this is not so—that the Czechs have been tyrannizing over the German and Polish minority groups, and only now, when the Nazis are threatening them, are doing the right thing. All of which is dreadful, since it gives the German groups in the country a genuine reason for revolt, and enables Hitler and his minions to play the role of deliverers! Alas, alas—why didn't the Czechs do justice long ago and of their own accord, instead of waiting now to act under duress? But this has been the story in Europe ever since the close of the War! Thus, why didn't the victorious Allies write a fair and just peace at Versailles, instead of writing a document for Hitler to tear up triumphantly? Why didn't France and England voluntarily return the Rhineland to the Reich, instead of waiting for Hitler to march in? Why didn't the League of Nations grant the proposed *Anschluss* when Stresemann asked for it in 1926, instead of refusing it and thus preparing the way for the Nazis' "deliverance" of Austria? Too late—too late! Still the tale goes on of stubborn, stupid, and obstinate nations handing to the dictators opportunity after opportunity to rectify injustice, win popular acclaim, and thus to pose as great and mighty men. Everything that Hitler has done has first been done for him by his antagonists—as, for example, today in Czechoslovakia, where years of injustice to the Sudeten Germans have prepared the way for Hitler's interference and perhaps conquest. When shall we learn to be fair, and thus to disarm the dictator?

THE ETERNAL ROAD—AND A REFUGE!

Unforgettable is the story of the fifty-one Austrian Jews who, in late April, were rowed across the Danube at night by Nazi troopers, and deposited on a breakwater off the Czechoslovakian shore, from which they were rescued at daybreak by peasants who heard their despairing cries. The Czechs, however, could not or would not receive these refugees, who were forthwith rushed across the border into Hungary, only to be despatched back into Austria, where they were straightway arrested and thrown into jail. This pitiful story is a parable not of Jewish suffering through the ages, but very particularly of Jewish suffering in this age. For in earlier centuries, Jews expelled from one country were always able, under whatever unfavorable conditions, to find shelter in some other country, but now there is no shelter anywhere. Except in Palestine—if only this country could be opened up, this side and the other side of Jordan, to the stricken multitudes who wander helpless and well-nigh hopeless o'er the earth! Even as it is, Palestine can now shelter many Jews, as witness the campaign launched by the National Committee of Jewish Women to raise $100,000 to purchase four thousand acres of land in Upper Galilee, on which to establish a new colony to be known as the "Leon Blum Colony." The number of families which can be settled in this colony is small, pitifully small as compared with the pressing needs of multitudes in Germany, Austria, Roumania, Poland. But it would receive these fifty-one Austrian Jewish refugees now rotting in jail, and hundreds of others that may at any moment be driven to the last extremity of desperation. The Committee for the Leon Blum Colony in Palestine is located at 111 Fifth Avenue in NewYork City. It is issuing Founders Certificates to all who contribute one dollar or more to the fund. We can imagine no more worthy cause. Christians especially should be glad to contribute to settling the kinsmen of Jesus on the plains of Galilee.

RELIGION AND OUR COLLEGE STUDENTS

In our issue for May 16th last, we published an editorial on religion in the colleges. We referred to conflict of testimony on the question as to whether religion was gaining or losing in its influence among students. On the one hand, we had the statistical information in an article in UNITY that "one-fifth of the students are satisfied that religion is an effective force in the life of our day; another fifth feels that it can be made effective; three-fifths are ready, or think they are, to give it up;" on the other hand, we had the statement in a *Christian Century* article that "there is a growing con-

cern for religion as such among students in this country." Now comes another and startling bit of information. In a book just published (*Youth and Sex*) on sex practices among college students as revealed in questionnaire and personal inquiries in various institutions, the editors record that only 6 per cent of the men stated that religion had any influence upon their conduct, and only 10 per cent of the women. Ninety-four per cent of the men students in our colleges today, in other words, work out their personal problems, even so intimate and highly ethical a problem as that of sex, without acknowledging religion at all, and the same thing is true of 90 per cent of the women students. That's something worth thinking about, all the more as the inquiry in question was conducted with scientific precision, with a wholly representative and widely extended group of undergraduates, and showed rather appalling results. In the light of such testimony, what becomes of such a statement as that quoted above from the *Christian Century?* What does the author mean by "a growing concern for religion," when such concern does not even remotely touch the personal life of the individual? As a matter of fact, of course, there is no such "growing concern." On the contrary, there is almost no concern for religion at all among a growing majority of the younger generation. Which means that we church people, laymen and ministers, are an easy-going lot! We believe what we want to believe because it is pleasant to believe it, and let it go at that.

THE CHURCHES GETTING TOGETHER

Just how important the World Ecumenical Conference, held last month at Utrecht, Holland, may prove to be, time alone can tell. Meanwhile, the mere fact that fifty-six representatives of thirty different church bodies from twenty-one different countries came together at all in search of a basis for the organization of a world council of churches, and apparently found such basis, is itself enormously significant. Already it proves that the two great Conferences held last summer at Oxford and Edinburgh were not mere passing conferences, but rather meetings of religious statesmen for the transaction of enduring business. The proceedings at Utrecht must wait for later discussion, since at this writing only scant newspaper reports have reached us. But it looks as though foundations had been laid for what in due time may be a united church of Christendom. As though in anticipation of this great event, the Methodists in this country, comprising the largest of all Protestant bodies, have taken the last step toward the uniting of its three severed fragments—the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church. When on April 30th last, at the conference in Birmingham, Alabama, the Southern Methodists voted in favor of unification by a vote of 434 to 26, the last step was taken toward the establishment, or reëstablishment, of what is to be succinctly called "The Methodist Church." What this all means is that Christians are getting tired and ashamed of their divisions, and are determined at last to get together in that "unity of the spirit which is the bond of peace." This may seem a strange time to seek such unity—when the world is being torn asunder by nationalistic, racial, and partisan conflict of unprecedented ferocity. But perhaps it is these very conflicts which are teaching mankind that religion must unite and not divide, and that religion is perhaps the influence destined to save mankind from death.

A HERO!

It was nearly a month ago that CARL VON OSSIETZKY died in Berlin, but it is not too late to pay tribute to him as one of the noblest men of our day. Indeed, UNITY would feel ashamed did it not enshrine in memory this sacred name. It may be well to recall, in fairness as well as accuracy, that OSSIETZKY's martrydom began not under Hitler but under the Weimar Republic. A pacifist of heroic stature, he insisted upon revealing the fact that Germany was arming in violation of the Versailles Treaty, and for this offense he was arrested and imprisoned by the republican authorities. A healthy reminder that tyranny did not at least begin in the Reich with the Nazis, any more than it began in Austria with these Nazis! But if the Republic chastised free souls with whips, the Swastika government chastised with scorpions. Scorning submission to Hitler, OSSIETZKY was speedily sent to a concentration camp, and there was broken as if upon the wheel. The Nobel Prize for Peace, the noblest award ever made of this coveted honor, brought him no good. On the contrary, OSSIETZKY as a prize-winner was only abused the more, was cheated out of his money, and at last was released only to die miserably of the hardships and tortures inflicted upon him. "In Germany," said the New York *Times* (May 6th),

> ". . . there will be no open mourning for Carl von Ossietzky. In Germany it is treason to mourn the passing of a man who loved his country too much to applaud its betrayal. His vindication in Germany must await the slow passage of the years. But there are countless numbers in those parts of the world which are still civilized who will take off their hats to the memory of a valiant man who died for peace and truth."

Even as this man died, the firmament was filled with the resounding echoes of the stupendous pomp and ceremony of Mussolini's reception of Hitler in Italy. The unparalleled splendor of this occasion engulfed as a conflagration the clear, white light of OSSIETZKY's soul. But long after these glories of earth's power have turned to dust, there will remain the undying lustre of the saint and hero. It is said that Pompey's triumphs were the greatest that ancient Rome ever beheld. But what is left of them all as compared with the crucified Christ and his testament of the spirit?

Jottings

It has been estimated that, in recent years, 20,000 Negroes have joined the Communist Party. Well, why shouldn't they? The Communists do what Christians have not yet learned to do—treat the Negroes with absolute equality and in the spirit of true brotherhood.

Lowell Thomas recently announced on the radio that there will soon be 5,000,000 Jews out of work, homeless, impoverished, and that in five years at least half of them would be dead! All these 5,000,000 Jews live in, or have been exiled from, Christian countries. What does Christianity mean, and what is Christianity worth?

"I'm glad to report that we haven't any Presbyterians in jail this month." Statement of Rev. J. B. Skene, clerk, to the Toronto Presbytery, as reported in the Toronto *Daily Star*.

The clerk of the German Lutheran Synod in Berlin couldn't say this, could he, for Martin Niemoller is in jail! Which raises the question—is there anything for Christians to boast about in our civilization that they are not in jail?

H. G. Wells has expressed agreement with "that clear-headed, original American, Henry Ford, when he said that 'history is bunk'." We wonder if this applies to a famous book entitled *The Outline of History*.

The new President of Ireland is a Protestant. We shall next expect to hear that the head of the Orange Free State is a Catholic. Then, perhaps, the two countries can get together on a basis of true Christian brotherhood.

A New York *Times* correspondent, expelled from Vienna by the Nazis, has taken refuge in Prague. We wonder if this highly experienced newspaper man has leased his apartment for the year, or has taken it on a month-to-month basis. J. H. H.

Our Most Exciting Word: What Can We Do with It?

E. STANTON HODGIN

John Malick in a recent article in UNITY on "Exciting Words" showed us how the word *Christian* in its early evolution passed through every conceivable range of meaning, from the lowest to the highest, from the fullest to the emptiest. During the first two or three centuries of the Christian era it was considered so bad that it was not to be spoken in respectable society; people turned livid with rage and were likely to fall in a fit at mention of it, if they were apoplectically inclined. To the religions of the time it meant atheism with all the opprobrium the word was capable of carrying, because Christians denied the existence of the visible deities that other people worshipped. To say "God is a spirit" was the most ironic way of saying "God is non-existent," for people could only think and feel in visible terms. The Christian was regarded as a sort of degenerate or bastard Jew, and the dislike of the Jew was as pronounced in the Roman Empire as it is in Germany today. To the politicians of that time *Christian* was a synonym for *pacifist*. The pacifist had about as much standing then as he has today in Italy; he was regarded as one who had not courage or character enough to even defend his own existence; as complete a state of dehumanization as could be imagined. It was declared "these people are communists; they actually hold and use all things in common; they share with each other the last crust or the last garment, so that if one starves or freezes all starve or freeze; no one is even permitted to die alone; can repudiation of personality go farther than that?" It was whispered about that they not only had all property in common, but held wives, husbands, and children in common also, so completely was the individual merged with the mass. Christianity was regarded as the last word in individual debasement.

Then the tide turned. Some of the Romans found themselves actually admiring the Christians in secret. They began to see that their endurance without complaint was not due to sheer cowardice and lack of character, but to a firmness of moral fibre and a courage that few other people possessed. When Christianity gained power and became fashionable, it was exalted to a position as far above anything it deserved by its actual faith and works as it had previously been abased. To call a person a "Christian" was the superlative in approbation.

In our time the word Christian and the entire theological vocabulary that goes with it are undergoing a complete metamorphosis. Theological terms were meat and drink to our ancestors. The words "God," "Christ," "salvations," and "damnations" meant something very definite and real. They were the available resources of their daily lives. As modern science gives its explanations of the realities about us, the meaning goes out of theology. Theological terms are now little more than shadows of their former selves. Intelligent people can no longer use them as they once did, though they still reverence them,—often reverence them the more because they can do little else with them.

To a great extent we revere things in proportion to their disuse. Our historical museums are the shrines through which we pay homage to vocations that are gone. The people of this community reverence the common whaleman now that he no longer exists. They had little respect for the bloody, greasy human when he was the actual source of the community's prosperity. When New Bedford has the last surviving cotton mill we will enshrine and endow it; people will come from all over the world to see it and to pay their respects to the wonderful weavers and spinners that were often

allowed to starve and to suffer from neglect when the community was completely dependent upon them.

We have relegated our theological vocabulary to the sacred museums—to the churches and cathedrals. We intone them and put them on exhibition at our Sunday services and on other so-called religious occasions; we guard them jealously and will fight for them when they are attacked, but they are of little more actual use than the discarded harpoon or spinning wheel.

With the flight of theological words to the sanctuary for safekeeping, a whole flock of secular words enter into the center of life; words that set people to quaking much as the words "Christian" and "Quaker" did when they first appeared. Some of these are old words, but they are new in their connotation.

The most exciting and dynamic of all words today is the word communism. It can arouse more hate and hope, more fear and faith, than any other. It is the one word that can give all of the powerful organizations of the world the jitters and keep them jittering indefinitely. All of the great religious organizations, all of the military organizations, all the strong political organizations and all the powerful business organizations are dancing, against their wills, to the tune that communism pipes. It is the great arch enemy that they fear to such an extent that they cannot make a plan that does not take it into consideration.

Outside Russia, communism is weak so far as institutional and financial strength is concerned. It could muster only a few thousand votes at the last presidential election. Probably many of the few who voted the communist ticket were not actual communists. Voting communist was the easiest way of expressing their distrust of the established order. They were negative rather than positive votes. The party could scarcely secure enough money to pay its candidates' traveling expenses.

Organized communist propaganda does not interpenetrate our liberal institutions and movements to any such extent as the sensational anti-red journals would have us believe. The communists of the democratic countries could scarcely raise enough money to equip a regiment of soldiers, and yet the nations keep appropriating billions and still more billions for the building of all of the diabolical engines of destruction that human ingenuity can devise for the purpose of combating communism or some other ism (Fascism), whose avowed purpose is the combating of communism. Even in Russia communism plays second fiddle to militarism. It is in militarism that the communism lurks which we ought to fear.

Yet weak as communism is, institutionally and financially, it seems to be determining all world action. Japan is avowedly destroying China for the purpose of saving Asia from the monster of communism. Spain is being decimated and desolated by the Moors, the Italian and the Spanish privileged classes in order to rid it of the threat of communism. A country depopulated and reduced to a desert waste seems preferable in the eyes of many people to a country in the hands of possible communists. Italy's and Germany's alleged purpose in militarizing themselves to the breaking point is to combat communism. The Roman Catholic hierarchy, the world over, is concentrating its propaganda against communism. Our leading political parties are constantly bludgeoning each other with the word communism, as are also the warring industrial and labor groups. The American Legion's chief argument for special privileges is the constant reiteration that it alone stands between us and an impending communism.

People imagine that the way to rid the world of the threat of communism is by combating communist propaganda,—silencing it either by arguing it down and showing the fallacy of its claims, or by the shorter and surer way of downright forceful suppression. There is a widespread feeling that leniency should be extended to all other offenders, but communists should be shown no quarter.

Nothing is more futile than all of these attempts to head off communism. If every communist agitator outside Russia was shot at sunrise tomorrow morning and Russia was hermetically sealed off from the rest of the world, communism would be stronger throughout the world the next day than it was the day before.

Communism does interpenetrate every institution and movement in existence more completely than the anti-communists imagine; not in the form of propaganda and conspiracy financed from Moscow as people try to make themselves believe, but in ways infinitely more real and more impossible to forestall.

I am using the word communism in its literal, New Testament sense. It means owning things in common, using things in common, enjoying and suffering in common, living and dying together. It may be partial or complete, but to the extent that it prevails it may properly be called communism.

Communism in this obvious New Testament sense is increasing in every spot on this planet where human life is expanding; not by propaganda and conspiracy but by the processes of the expanding life itself.

Communism began when a tool was made that two people could use in common, and when two people discovered that they would be stronger and more secure by working together than by working separately. Every invention and discovery by which man has laid hold of and used some power outside himself has called for an increase in communism.

There was little increase in communism between New Testament times and modern times because there was little change in the mode of life. Man used essentially the same tools in the eighteenth century that he used in the first century. They were individualistic tools that could be used effectively only by individuals or very small groups.

In recent times man has brought forth his great machines and has harnessed the forces of nature in ways that can only be handled and used in common—by communism. To handle these gigantic machines and combinations of machines, great companies and corporations are organized in which the efforts of thousands are combined. The corporation is completely communistic, that is, it is organized common effort. The results are usually good so far as immediate efficiency is concerned. A corporation is often bad, because it attempts to handle the great majority of human beings involved as commodity, and the will and purpose of only a privileged few is realized. It is communism in the interests of a small minority of those involved.

The only way to rid the world of this ever-increasing communism is by destroying every tool or machine that is too complicated for one person to make and use. That means closing every school and burning every

book that gives man any knowledge of his possible control and use of the world forces about him.

When man harnessed electricity and invented radio, making it possible for anyone to talk to everyone instantly, communism became inevitable. Here are power and media too powerful, too subtle, and too all-pervasive for their uses to be limited to any individual, group, nation or race.

Communism is growing most rapidly where it is being most violently opposed, and is being brought into operation by those who think they are most effectively destroying it.

The modern army is the most completely communized institution in existence. The soldier once made his own weapon and used it his own way; but he has no such liberty as that today. He is supplied with weapons from the common arsenal; he is supplied with clothing from the common storehouse; he is supplied with food from a common kitchen, served in a common dining room; he sleeps in common barracks under blankets bearing a common label. Soldiers arise in common, wash in common, march in common, fight in common, die in common, are buried in a common cemetery; the common chaplain intones the common burial service, and a common cross is erected over him.

This military communism is most complete in the Fascist countries that are most violently anti-communist, and this same military discipline is being carried into all walks of life, into the schools, factories, transportation and communication systems. Fascist countries are communizing life more quickly and effectively than it is being done anywhere else. It is mechanically imposed, and means an end to the individual liberty and initiative that are so much prized in democratic society. It is also imposed in layers, the caste system being a part of it. The rulers are communized into a privileged layer, and the others into their respective strata beneath.

In Russia, affairs go on in much the same way and similar results are achieved. In Russia, the avowed purpose is the establishment of communism. In Fascist countries, the avowed purpose is the destruction of communism. The results in the two cases are scarcely distinguishable,—an ironclad, mechanically-imposed, military collectivism.

In contrast, glance at the Scandinavian countries. There the communizing process is going on also, but with results entirely different. Those activities which are prone to the worst abuses in private hands, such as transportation, communication, and many of the utilities, are communized by being taken over and administered by the state. Others are communized into large voluntary coöperative groups and administered for the common good. Private enterprises, because of the competition and example of the coöperative and nationalized enterprises all about them, are obliged to administer their activities honestly and efficiently and in the interests of the public good, otherwise they would be speedily absorbed into one of the other groups. Private enterprises, when they serve the public good efficiently and with justice to all, are as communistic in their functioning as the others. By their fruits shall ye know them.

In the Scandinavian countries, instead of the communistic processes being imposed from without mechanically, they grow from within organically. They are democratic and express the best will of the people. The result is that the individual, instead of being suppressed and in constant fear, enjoys greater liberty of thought, greater liberty of expression and greater liberty of action than ever before.

In the Fascist countries we see the communizing process at its worst. In the Scandinavian countries we see the communizing process at its best. In our country we find communizing processes, good, bad, and indifferent, in greatest confusion. It would take a volume and no end of careful research to trace out the various communizing processes that are going on here —good and bad. That the communizing process is gaining everywhere, there can be no doubt. The only way to stop it is to revert to the primitive, and discard everything that man has heroically striven for since the dawn of human life. If we have the intelligence and character to select the right processes and work with them, we shall find emancipation. If we select the wrong processes and submit to them, we shall find servitude. If we stubbornly and stupidly oppose them all, we shall find chaos.

We must redeem the exciting word communism from the bad odor that attaches to it today, even as Christianity had to be redeemed from quite as bad a reputation in its day. There is no word that expresses so literally the whole trend of the expanding life. It must be spiritualized by a fuller recognition of the infinite possibilities of the collective life with its possibilities for the individual also.

It is not to be expected that the communizing process will follow the hard and fast plans that are laid down for it. Life never does follow the schedule prepared. It is too resourceful for that. We may expect that so many unpredictable forces will come during the next century that the society we shall then have would be unrecognizable to the planners of today. If we minister to life with all of the individual and collective intelligence and good will that we can muster, we may expect something that will surpass any and all of our plans.

A Prayer for Pardon

In all the wealth which Thou hast given
Who guidest every grace from heaven,
Forgive us for the blundering greed
Which keeps alive our brothers' need.

Forgive us for the dubious cant
Whereby we yet excuse their want;
The faults we deem beneath our own
Of which our hands the seed have sown.

Forgive our want of courage yet
To stay their robberies who get
The fruitage of the workers' toil,
Of which we fain would share the spoil.

O God, awaken us, before
The judgment breaks upon our shore,
And we, like Thebes and Rome of old,
Another people's wreck have told.

—Robert Whitaker.

If I Were Dictator

E. H. WEBSTER

In the early years of the present decade I was one of a coterie of sympathetic folk that had the habit of gathering of a Sunday morning and breakfasting together. Then one of us would read some striking pages from a new book or magazine, and this was followed by discussion. On one occasion the host of the day invited each of us to tell what he would do if dictator. My remembrance is that most of the group spoke Socialism, or Marxism, or Communism. For myself I wished to state certain definite things that I would do. And I said: I would join the World Court. . . . I would join the League of Nations. . . . I would cancel all the international war debts. . . . I would complete any gunboats now building, but I would not build any new ships. . . . I would make an annual horizontal reduction of the tariff of ten per cent for ten years.

That was the situation in my mind had I been dictator in 1921. But it is now 1938. I know the arguments dating back to Washington's Farewell Address; nevertheless I still would join the World Court and the League of Nations. It is highly significant that both of these emanated from the United States. Forty-eight states had learned to work together. Why not all the nations of the world? "A warless world by World Court decisions? Who will enforce the decisions? . . . In some 150 controversies between nations submitted to arbitral tribunals or the World Court, in not a single instance has war followed a decision."

I recall that in the question between Sweden and Finland as to the Oland Islands in the Baltic Sea, and in the quarrel raised by Italy against Greece about the Island of Corfu, the decisions of the League were not followed by war. Talk as we will, we live lives of faith. Our faith is not only in the orderly processes of nature: sunrise will follow sunset, blue skies will follow clouds, spring will follow winter, and the fall harvest will result from the spring ploughing; but in affairs with men, we also live the life of faith. We trust ourselves to the automobile in faith that the Ford or the Chevrolet is properly constructed, that the engineer on the locomotive knows his "job," and that the captain of the ocean liner can find his way across the trackless waste.

We grant "a reasonable and common-sense faith to our insurance companies, to our courts, to our executive and legislative institutions. . . . It is not the fool who grants this; it is the fool who refuses to grant it. Why should we deny it to the League and the Court, and pin our faith on war instead?"

It is creditable that the United States has worked with the League. But had we given our strength within the League, the recent history might have been different. The nations have not learned to work together as have our states. England was not ready to work with the United States in the Manchuria imbroglio; nor was the United States ready to coöperate with England in the Ethiopian crisis. It is now purely academic to say: If England had upheld Stimson in Manchuria, the Italian conquest of Ethiopia, the Germans crossing the Rhine, the Civil War in Spain, and the undeclared war in China would all have been avoided. All the questions involved in these might have been ironed out at Geneva if the nations had thrown their cards upon the table and stated their grievances. In matters of raw materials and markets, the "Have" nations have been like dogs in the manger toward the "Have Not" nations. And the breaking points came.

It would have been a magnificent gesture toward world comity and world peace if in 1919 the United States had cancelled all the international war debts. The cost of our entrance into the World War was no small item; add to this the loans to the nations at war, and the total is rather tremendous. Coolidge's rather cynical remark, "They borrowed the money, did they not? Why should they not pay it back?" does not altogether meet the situation. The nations were "bled white." In the business world, he is a wise creditor who does not press his debtor too hard. And it is well sometimes to let him wipe off the slate and begin anew.

I recall that, in Wilson's administration, the United States paid to Colombia the $20,000,000 as a recompense for the canal zone that in the earlier Roosevelt's administration, under the fiction of a successful rebellion, had become a portion of the United States. Why should not history repeat itself? Why should not I, as dictator, on the 25th of December, 1937, have presented to each debtor nation a receipt "in full" and, in addition, to Finland, have added a check for all amounts paid by that country on its debt?

With the success of the Washington Conference of 1921, hope was high that "the war to end war" was successful, and that armies and navies were no longer for war but simply for police duty. The 5, 5, 5, 3, 3 scheme was apparently working well. The world recognized that Britain had the North Sea, the Mediterranean route, the Indian and Pacific coasts to defend; that France had the Atlantic, the Mediterranean, and the Pacific to look after; that the United States had at least 6,000 miles of coast to police, on two oceans; that Italy had only the Mediterranean; and that Japan, 8,000 miles from everywhere, had only the Pacific to take care of on her coasts.

But the atmosphere changed. The tendency toward internationalism was checked, and nationalism came to the forefront. Our own country was not innocent here. The Smoot-Hawley Tariff naturally and inevitably aroused reprisals, and the world broke up into states behind high tariff walls. Communism or Bolshevism had taken Russia, and Fascism and Naziism represented dictatorships in Italy and Germany. Japan felt keenly the attitude of America toward her in the question of immigration. Gradually these three: Japan, Germany, and Italy, withdrew from the League and fretted over the Washington covenant. The disgruntled nations began to enlarge their navies, and the states that would hold to the Washington agreements were perforce compelled to follow the example; and I, as dictator, would have to change my 1932 attitude.

No one but a dictator could make a 10 per cent horizontal cut in the tariff and continue this for ten years. In these years the tariff would become 45 per cent of what it was at the beginning. It is statesmanlike to recognize that when legislation is once passed and becomes law, finance, local business, and foreign trade get adjusted. Any change in legislation later

requires new adjustment and may lead to serious handicaps on the part of many.

I recall reading, years ago, of two elderly women, sisters, the daughters of a successful and wealthy shipbuilder in Bath, Maine, whose lives, beginning in affluence, passed for long years into penury, and closed in the poorhouse. The father's business was ruined by the Embargo Act of 1814. And the present administration has been met by business with the statement (in a sense): "Mr. President: Do anything that you think the situations demand, but do not touch us." No change can be made without affecting some one or even many. For this reason I used a 10 per cent reduction as making as little disturbance as possible.

In my endeavor to carry this out as dictator, I should have met strong opposition, and possible revolution. Fortunately, I was saved (to carry out the fiction). Secretary of State Cordell Hull has up to date made sixteen trade agreements with as many nations. However, they are not of sufficient importance to offset the march to national isolation. More than this, "Authorities in Washington recently announced that a delegation of experts from the British Board of Trade will arrive in New York shortly after New Year's to negotiate an Anglo-American trade agreement. Through the Ottawa agreements the British Commonwealths have tried to become more and more a close-trading group. . . . The coming visit of the British delegation shows that at last the British have come to share Secretary Hull's point of view. It means in effect that the United States will be admitted inside the British trading group." This will add, to the areas under the Hull trade agreements, Canada, the British Isles, all of Africa under British control, and the African Commonwealths, India, Australia, New Zealand, and the islands under British control among the East Indies. Meantime, Secretary Hull is reaching out for further such agreements. Italy has been approached but demurs because the United States has not recognized the conquest of Ethiopia. The dictator of Turkey also has been approached.

At the close of the World War, I spent a year in the Near East. This was in the year 1919-20. Busy with the work that carried me abroad, intensely interested in the newness and strangeness of my surroundings, strongly attracted toward the people whom I met, I learned to appreciate that the Orient has met its problems about as well as we of the Occident had met ours. At the time, the mail service had not recovered from the dislocations due to the war, and a letter was fortunate in coming from or going home, if it covered the distance in six weeks. Thus any news that came was old; and in my interest in the situation in which I found myself, I almost forgot that I was 8,000 miles from home.

Returning in the late summer of 1920 I found that the Prohibition Amendment had been passed. And with prohibition came the orgy of bootlegging and racketeering. The proponents of prohibition must have been aghast at the revelation of the law-breaking attitude in our American public. Sumptuary laws never have been popular, and even dictators have met unwonted opposition, as did the United States. Speaking to me, a colored man who knew said, "Prohibition has been the salvation of the colored folk." Surprised as I was at the statement (for my thinking went wrong), he continued, "They are not wasting the money they get out of the traffic; they are putting it into homes." I wonder if he was correct.

During the prohibition years the government lost not only the revenue from the sale of spirituous liquors, but spent large sums in what proved to be a very ineffective way of enforcing prohibition. With the situation as it was in 1933, we need not be surprised that the administration favored repeal. This accomplished, the government began to estimate the probable income from the sale.

In my boyhood I found a small book whose title has remained with me all these years: *Tobacco and Alcohol: The Coming Man Will Smoke and Drink.*

Despite Shakespeare, who in *Othello,* makes Cassio exclaim:

> "O, God, that men should put that in their mouths to steal away their brains!"

Despite Solomon, who in the Proverbs advises:

> "Look not upon the wine when it is red,
> When it giveth color to the cup.
> When it moveth itself aright.
> At last it biteth like a serpent and stingeth like an adder."

Despite these and other admonitions, I have learned that "the coming man will drink."

The growing boy not only learns that

> "Vice is a monster of so frightful mien
> As to be hated needs but to be seen,"

but he later learns that vice is commercialized and may be taxed. The United States does not, like Japan, tax the brothel. But up to 1920, and with an interregnum of about ten years, it is again taking revenue from the sale of spirits, and thus makes indulgence not only legal but respectable. Personally, I am not for prohibition, nor am I against it. I am against the government being a partner in a business that caters to vice. And, as dictator, I would decline to take one penny as revenue from the sale. This would cut off the excess profits due to the government impost, would reduce bootlegging to almost a vanishing point; and would simplify to a large extent the problems of crime and criminals as these are associated with the liquor traffic.

At the close of the World War, two little maps appeared in the press: The first showed the democracies of the world in 1787; thirteen small states fringing the Atlantic coast of North America. The second showed the world in 1920, almost entirely democratic, with perhaps Spain and Japan the most signal exceptions.

Today a similar map shows the "spread of censorship over the world." This map is thus described:

"Black areas where the agencies of communication are controlled by the government; white areas where they are at present relatively free from official supervision; and gray areas where varying degrees of censorship and intimidation prevail."

The white areas are: almost all of North America; Colombia, the Guianas, and Argentina in South America; in Europe, the British Isles, France, Switzerland, Belgium, Holland, Norway, Sweden, Denmark, and Finland; in Africa, Algiers, Tunis, Sudan, Tanganyika, Rhodesia, and South Africa; Australia; and the East Indies under the control of Britain and Holland. Asia, none, although India is gray.

In 1919 the world was experimenting with democracy. Democracy was possible in North America because of the decades of practical freedom from Euro-

pean interference. Somehow the independence of the frontiers beginning at the Atlantic and gradually extending westward to the Pacific resulted in an education which made democracy possible. The eastern continents have never had any such preparation. Today two theories of government oppose each other: (1) that government exists for the people, and (2) the people exist for the government.

So the hope of a warless world which arose out of the Washington conference is dissipated. And I, as dictator, face a world in which war is rife.

While it is doubtless true that the agents of despotism are quietly and furtively seeking to undermine democratic institutions and build a despotic world, the Americas, and certainly the United States, with our isolation and with our power, are immune from any immediate war. I am not a pacifist to the extent of "Peace at any price," nor am I willing to send our youth as "gun fodder" against an aggressor nation elsewhere than at home.

In the present world situation "it is the democracies that furnish the scrap iron, the oil, the rubber which Japan is using to wipe out Chinese civilization. English trade and credit would be necessary to keep Germany from collapse if it should embark on its Czechoslovakian and Russian adventures. American, English, and French money, and raw materials are the cement that alone can hold Mussolini's Mediterranean power together for any length of time."

But if I should endeavor to assist England and France along these lines I would be met by a barrage of opposition, of which the following may be an illustration. "Mr. Dictator, if Japan wishes and is able to buy tons upon tons of the scrap iron that I have for sale, what business is it of mine what she does with it?"

Shall I permit Germany to purchase helium, that gas of which we seem to have all that there is, twice as heavy as hydrogen, but non-explosive, with which to fill her dirigibles and thus revive her air route across the Atlantic from Germany to New York? This is the Germany that taught us in 1914 that "treaties are merely scraps of paper." If the helium is thus sold it should be with the stipulation that it is to be used for the peaceful pursuits of commerce and travel. But once sold, where is the guaranty of its peaceful uses? One writer states that England furnishes the nickel and the airplane engines with which Germany may later bombard London. It would be irony to add: ". . . . with dirigibles buoyed with helium from Amarillo, Texas."

"On one occasion, Marshal Blueher stood on the Tower of London to get a panorama of the city. The eyes of the Prussian soldier flashed as he said, 'What a city for spoils!'" Bismarck is credited with saying: "We can make 6 per cent in trade; we can make 100 per cent in war. Let us go to war." That principle is bearing its full fruitage in the present world situation. Some one pictures a hundred bombers appearing without warning over London and dropping death and destruction at a hundred points, until in desperation the city yields to an international holdup game.

If the items proposed in this discussion could be put into effect it would show that the United States is governed by the gospel of friendship and not by the gospel of force. Let me then, as dictator, do one thing more: sell to Germany the helium she needs for her Atlantic adventure, and that without strings, hoping that the economic and commercial advantages may make friendship appear to her as more effective than force.

An Introduction to Cosmotheism*

GEORGE L. THOMPSON

We are at the end of an era in religion. We may as well face the facts. The decline of historic religions since the beginning of the present century is world wide. Despite the imposing statistical claims of religious bodies in the western world, Christianity is in the twilight and Judaism is experiencing dissolution.

In the Orient, Islam, Hinduism, Buddhism, Confucianism, and Shintoism are gradually disintegrating. This does not mean that current religious systems are yet dead, but they are surely though slowly dying. It may take centuries before the faith of our fathers is one with the mythologies of Egypt, Syria, Greece, and Rome, but the old beliefs and practices are certainly doomed however unpleasant this outlook may be to us.

The reason is that they are not founded upon verified facts, demonstrable truths, and intelligent thinking. Further, religionists are loathe to make changes and to conform to the laws of progress.

The times call for a new conception of the universe and our relation to it. The outworn creeds, naive beliefs, and obsolete doctrines no longer satisfy thinking people.

It requires no particular keenness of vision to discern that the missionary impulse and strong convictions are gone among Protestant Christians. The Roman Catholics in America make a brave showing, but their haunting fear of radicalism and their feverish activities in propaganda simulating life are but the convulsions of death. There is a constant falling off from the church, especially among Catholics of Latin ancestry. It is true that there are some accessions from the ranks of decadent Protestantism, but these are seldom from religious conviction. The Catholics of Irish blood are the most loyal to the church since they have practically monopolized the priestly profession and its incidental emoluments, and control of funds.

A world survey shows the greatest movement toward atheism in history. Russia, Germany, Spain, Mexico, and other Latin-American countries are getting along without much religion. English-speaking people as a rule profess to believe in the old doctrines. Their insincerity is shown by the fact that in most communities they seldom attend religious services and no longer give time and money for the support of the churches.

Let us candidly face the situation. Mankind will either renounce all religion, or demand that religion meet the requirements of modern thought and show vitality in its works. Failing to do this, religion is a

*An address delivered before the Cosmotheist Society in Boston.—*Editor.*

thing of the past. No appeal to emotionalism, pietism, credulity, or tawdry ritualism with its crass materialism will satisfy men and women who realize that religion is a search after truth, and that its highest expression is found in human service, kindness, love, and the exercise of reason.

The age demands not a fresh interpretation of old doctrines, not the reconstruction of historic theological systems, not reversal to discredited practices in worship, but the creation of new religious values adapted to the needs of living people and based upon the eternal verities of the Cosmos.

Our first task, therefore, is to ascertain what steps need to be taken in evolving new religious conceptions and ideals?

We must approach this task in the right intellectual attitude. We can make no progress unless we have the will and moral courage to cut loose from the old theological dogmas and antiquated beliefs and sail uncharted seas. Let us make a great adventure in religion.

To think new thoughts is painful for most people. We have been too comfortable and too contented for our own good. It is easy to think the thoughts of others after them, especially when in company with people accustomed to second-hand thinking. It is hard to get away from the familiar. Many have made a brave attempt but have succumbed to religious nostalgia. It is dangerous to combat constituted authority. The modern edict of excommunication reads, "Agree with me, or I will deprive you of your bread."

It is unpleasant to disagree with popular opinion. We value the good will of our neighbors. We forfeit this good will as soon as we cease to conform. The penalty of independence is social ostracism, economic pressure, and possibly religious persecution.

As we set out to build new religious values on an indestructible foundation we must be prepared to accept the consequences. We have the satisfaction of knowing that to be of value the ideals of religion must coincide with the facts of the universe. Let us then with an open mind hold fast to our intellectual integrity. We will accept truth wherever we find it, regardless of beliefs held in the past or of the popular sentiment of the present.

As soon as we begin to talk about our venture we are aware that we need a new religious vocabulary. Most of our theological terms have become meaningless. For example, the word God, so freely and thoughtlessly used, does not convey an identical idea to any two persons on the planet. Such terms are generic. They may have been useful at some time, but for the most part they are now obsolete, having nearly or quite lost any significance which they once had. To attempt to define these out-dated terms is generally waste effort.

It is not going to be an easy matter to popularize a new religious terminology. As soon as we begin to originate or evolve unfamiliar terms we are in the position somewhat analogous to a person who emigrates to another country and finds himself among people who are speaking in a strange tongue. At first the conversation heard seems a mere jargon, or confusion of sounds. Soon these sounds become familiar, take form and meaning, and convey ideas. In this way another language is learned and its use becomes habitual. In like manner circumstances now require that we learn a new religious language using terms which connote modern ideas.

We have taken the word *Cosmotheism* as a name for the religious philosophy which to many of us seems to meet the requirements of twentieth century people. The term is derived from the two Greek words, Cosmos (Kósmos), meaning order or the universe, and Theos (θeos), meaning God. Hence by compounding these words and adding the suffix—ism, we have the term Cosmotheism, meaning the Universe-God system.

Immediately we may expect to hear people saying, "This is Pantheism," or inquiring, "What is the difference between this and Pantheism?"

For one I do not object to being called a Pantheist, nor do I wish to evade in the slightest degree its implications. Yet, as I interpret the two terms, I conceive that they are not exactly synonymous. The word Pantheism has the wider application; for example, it would be entirely legitimate according to historical usage to apply the word Pantheism to the gods of Hindu mythology. We could not apply the term Cosmotheism in the same sense. Pantheism is the looser term. Even if applied to the matter which we are considering, it would simply be a philosophical conception of the universe. Cosmotheism, on the other hand, implies the identity of the supreme element, commonly designated as God, with the universe. Cosmotheism is a religious philosophy. Thus we see the need of a new religious vocabulary.

Let us also remember that in using the word Cosmotheism we are talking about an orderly universe exhibiting the existence of certain natural laws. Without attempting in any way to present any teleological argument, we may say that observed facts indicate the reality of a universe subject to law, a Cosmos.

We will also be accused of atheism, a charge made against our forerunners: Spinoza, Lucretius, Tolland, and others. We might reply that it depends upon what our accusers mean by God. If they mean the old anthropomorphic deity of theism, let us plead guilty and be done with it, but the retort courteous will lead us to reply, "You are the atheists, for your deity is but an incomplete being, while we affirm that there is nothing but God." Here we confront a matter which occupies a large place in the minds of many, the use of this word God. As already pointed out there are few words used by religionists which have such a wide variety of meanings. Much confusion, too, arises from various conceptions of personality. It is not worth while here to employ more time in the discussion of the use of the term, except to say that the word God has been useful in times past and will be used extensively for a long time to come.

Cosmotheists, however, should be employed in seeking a new term which applies to their thought of a Universe-God. While possible terms are legion, like the ninety-nine beautiful names of Allah among the Moslems, it has been suggested that we might use the term, *The Reality,* to prevent misconception, and to prevent the confusion of our ideas with those of the theists.

What is the nature of *The Reality?* Let us frankly confess that we do not know. The human race is very immature. It is in its childhood. We are but learners and as yet we know but little concerning the Cosmotheos. Until research, experience, and reason add to our intellectual requirements, we must content ourselves by making use of what resources we have available, and adding thereto as time goes on. We are confident that in the future the researches of investigators, the wisdom of racial experiences, coupled with the ever-

enlarging capacity of the human intellect to comprehend, will reveal to us new vistas of the Infinite.

It is increasingly evident that the old anthropomorphical idea of a supernatural God must be relegated to oblivion as knowledge grows and man increases his capacity to understand.

Cosmotheists must concern themselves immediately with the nature of the universe. In so doing the scientists will come to our aid. Science is quite unanimous in its view that underlying all phenomena there is one universal substance of which all phenomena are modes. Concerning the physical nature of this primary substance, there is a difference of opinion. For our purpose may we examine the so-called Ether Theory. While from the most ancient times, dating back to the old Greek and Hindu philosophers, there has been a conception of a universal cosmic substance, it remained for such moderns as Sir William Thomson in England, Helmholtz in Germany, and Amos E. Dolbeare in America to state in understandable, definite terms, based upon scientific experiment and observation, the theory that there is a substance which fills all space, illimitable in extension, continuous in motion, and indestructible in nature. The theologians, using their own vocabulary, describe their deity in similar terms. They tell us that God is omnipresent, infinite, and eternal. To these qualities they add the attributes of omnipotence, omniscience, and benevolence.

If we should find evidence of the existence of Intelligence resident in the Ether what common ground would we have with the theists?

On the whole the scientists are more conservative and less dogmatic than the theologians in their speculations. They demand evidence where the theologians accept on faith.

It is often charged that scientists are not to be trusted because they differ in opinion concerning the nature of the Cosmos. Granting that the charge is true, it does not invalidate the truth of the opinion generally held among them that all ponderable matter is a manifestation, or, as Spinoza called it, a mode of a universal, primary substance, or eternal principle, the Cosmotheos.

This introduction may prepare us to consider the ethical implications which naturally follow the acceptance of Cosmotheism as a religious philosophy. It is to be hoped that it will lead some to a realization that religion is a thing of the future as well as of the past.

As we take up the problems which must inevitably confront the pioneers in new enterprises we do so with the assurance that our aim is constructive. If there are real values in the views now held by individuals or organizations we are only too happy to conserve them. If anyone has new light, or can guide us in finding truths not yet generally known, we welcome his advent.

An American philosopher recently said, "How contemporary truth is." It is our aim to build upon a sure foundation, to approach all religious problems with an open mind, and to do our best in creating an atmosphere where the ideals of mankind may have an opportunity to develop untrammeled by tradition, prejudice or persecution.

Trumpets on New Horizons

Perfect Rhyme

The songs that choral stars and vocal earth
Rehearse today forevermore live on;
While poems from the hand of man have worth
For but an hour, then find oblivion.
The mountains planned by the Master Architect
Forever search the far receding skies;
But fragile palaces that men erect
Are puffs of dust that winds of time despise.

Yet Man shall live when cindered stars above
No more rejoice; and after mountains fall;
For Man is one with God whose name is Love;
And Love alone lives on beyond the pall
Of crashing doom. In some fair realm sublime,
Man's life with God will be in perfect rhyme.

E. Guy Talbott

Light

What of the World,
Whose centuries have hurled
To death the faith and trust of men!
Our nations' hopes and glories die,
The wilderness has claimed us now,
Under a threatening sky.

What of the Light,
First born, that put to flight
And split the black primeval mist,
And drove the skulking darkness back!
Blinded by lust of man-made power,
We follow the running pack.

Iron and steel!
Monsters that strike and deal
Their blows like beasts and wreak their spite,
Plunging their mighty hulk, they stride,
Cracking our bones like forest boughs,
Seeking blood as they ride.

Shall evil smite
To quench the ancient Light?
Chant high, O, spirit of sage and priest,
Purge us of pride through heart and state,
Kindle the beacon! We yet may see.
Teach us to hate our hate.

Adelene K. Watt

Dust Unto Dust

The steady beat of drums can set on fire
A smouldering spark that lies within the breast.
Together trumpets, horns, and fifes conspire
To fan the flame and stir it to unrest.
The rhythm of parades and marching feet
Give promise of adventure to the young.
They hide the pain of death and war's deceit.
They speak of high romance with lying tongue.
He joined their ranks. An irony that mocks
Lies here in drums and music of the fife
That herald war. Call it a paradox
That they must die too soon who most love life.
Betrayed by men unworthy of his trust,
He finishes the line, "dust unto dust!"

Margaret Senff

The Study Table

Organized Personality

THE NATURE OF HUMAN NATURE AND OTHER ESSAYS IN SOCIAL PSYCHOLOGY. 509 *pp. By Ellsworth Faris. Chicago: McGraw-Hill.* $4.00.

Here we have a volume that frankly sets forth the funded experience of one of the outstanding sociologists of our day. From the rich background of his experience, which includes that of missionary, philosopher, and sociologist, we are given glimpses of the possibilities of social psychology, "the youngest daughter of science," whose present status is "little more than a program and a hope."

The contents consist of essays published over a period of years, brought into a unity under the headings of Group and Person, Conduct and Attitudes, Sociology and Education, Sociology and Ethnology, and The Sociology of Racial Conflict. They are cleverly and pithily phrased, and present in stimulating and interpretative fashion the author's understanding of human nature.

In the introduction we have something of the nature of a credo, a set of assumptions used to guide investigation and to point to the relevant facts in the field of study. Since what is implicit in the essays is explicit in the credo, it seems desirable to briefly summarize the latter.

Man is a very wonderful animal who talks, thinks, aspires, and sacrifices, but is still an animal. He becomes human when he can talk, civilized when he can write, and scientific when he has discovered a sound method of isolating problems, seeking facts, and inventing explanations which he can test objectively.

Man acted before he thought, and he thinks in his efforts to overcome impediments to action. Each of us is born into a group which has a culture. This is comprised of those uniformities of speech, thought, and conduct, produced by the group in its efforts to maintain itself. This culture is a phenomenon of nature with laws of its own, and it tends to produce itself indefinitely.

The most important aspects of a person are to be traced back into the culture of the group into which he was born. Man is the only animal with a self. The self arises through language when he becomes a subject which is its own object. In stimulating others, he stimulates himself, and thus comes to think of others as he thinks of himself. Personality is thus relative to groups, a sort of a dramatic role played with reference to the social grouping, and can only be understood in social terms.

The organized personality consists of tendencies to modes of action, called attitudes, which are acquired in the process of living. Character is such an organization of these attitudes as enables others to depend upon our future behavior. In education we seek the production of approved and useful habits and attitudes, and an adequate knowledge of how attitudes come into existence would revolutionize our education.

The cultures of mankind can be understood and appreciated only when social psychology, or some other science, has discovered the nature of cultural formulations and changes. Then we could formulate programs for the solution of group conflicts; we could have some idea of what could be solved and how soon, and of what must be endured and for how long.

The author concludes the credo with a very fine paragraph:

> "The business of man is to seek good ends; intelligence is the instrument for making the quests effective; and science is the effort to perfect the instrument and make it adequate."

This should prove a useful and stimulating volume to students, and especially ministers, in a time when there are so many signs that we are in danger of losing our intellectual nerve.

J. BROGDEN.

Men of Letters

TOWARDS THE TWENTIETH CENTURY. *By H. V. Routh.* 392 *pp. New York: The Macmillan Company.* $3.50.

Since the advent of the industrial revolution the man of letters has been struggling to find a way of life which would reconcile a rational, scientific, materialistic, and, in spots, godless reality with the sublime moral teachings of the great prophets in religious history; this struggle becoming especially keen in the nineteenth and the twentieth centuries. It is Mr. Routh's contention that he failed to find a way. To quote Mr. Routh: "The great task of the literary man in the nineteenth century was to find in secular life the kind of inspiration which was once found in sacred literature. He failed partly because he still took as his center of unity the idea of God." If one were to ask Dante, Spinoza, Milton, or Dr. Johnson what he meant by God he could momentarily give an answer, precise and logical, but the nineteenth century writer could not have given such a clear answer. The latter meant by the word God "a wish, a cry of the heart, or even simply a sense of the maladjustment to worldly things." And the reason is that the nineteenth century writer was "over-civilized and under-cultured." Civilization is merely "the whole complex of man's relation to man, but culture is his sense of his relation to the meaning of himself and of life. In most ages civilization has been related to a culture, so that man could find some interest, some art, some allegiance or exaltation of spirit which gave meaning and dignity to his activities." The nineteenth century writer, however, found no such culture and what he did was simply to attempt to carry over a culture of past ages into a changed environment that had become unresponsive. The twentieth century writer, too, found himself in a quandary no less vexing. The Victorian writers' concept that ideals must "thrive in actions" but that they cannot thrive on the activities "conditioned by modern industrialism" still holds firm. Our mechanical, commercial age, they say, "narrows and represses humanity, intensifies our animal egotisms, and makes us despise the spiritual values which our fathers bequeathed us." And thus modern literature became "a refuge from life rather than a lamp to illumine its way."

Mr. Routh's analysis of the ideological theories and precepts of the great nineteenth century writers is as keen as it is clear and brilliant. I shall give the gist of it as briefly as possible. The nineteenth century, inspired by romanticism and transcendental philosophy, dawned in hope. Goethe and Emerson revealed both the strength and weakness of the epoch which they closed. The Church, too, was influenced by the sweep

of romanticism, and the Oxford Movement was the sequel. In J. H. Newman the rationalist movement in religious circles found its intellectual leader. Tennyson searched for divine influence in nature, in the world of men, in the progress of personality after death. While he succeeded in reforming himself, he failed to reform his contemporaries because "at the height of his fame he lost his influence and vision." Beginning as "a prophet he ends as a craftsman." Robert Browning was an optimist, searched for God in the hearts of men, but failed because he relied too much on the past. Carlyle, a pessimist, searched optimism but he could not find it because he looked for God in his own soul or in the historical developments preceding the nineteenth century. Ruskin felt that culture was made ineffective by civilization and he endeavored to introduce harmony between them by the means of social and economic reform; he failed. Clough and Arnold, beginning as academic poets, tried to relive the lives of the great masters, and failed.

Rationalism caused havoc in the sciences of biology, geology, etc., in fact, in all fields of thought before Darwin, but Darwin brought consternation. John Stuart Mill believed that society could be "so well administered and intellectualized" that the best in man "would find scope within its limits." Herbert Spencer accomplished wonders by his system of unification of knowledge, by his ethics and religion of human perfectibility but failed because he attempted too much "without the aid of art and literature." George Eliot, inspired by the new rationalism, preached a morality "worth practising but not worth living for." Darwin, Huxley, and Haeckel explained man's relation to the universe but failed to discover his relation to himself. Darwinism, however, created a new atmosphere for literature to breathe: "Individual self-expression and self-realization without spiritual guidance." As a result, a new school of thought, inherently weak in the opinion of Mr. Routh, and a crop of neo-realist writers came into being. Gissing and Meredith described life as it was, neo-realism giving them no other standard than "their own inhibitions and disappointments." Hardy started to expose the inadequacy of life but ended by revealing the inadequacy of culture. George Romanes thought that the man of science could believe in theism if he only "cultivated the desire or the necessity to believe," but the late Victorians and Edwardians lacked the will to do it. Moreover, civilization as it progressed gave rise to other affinities, and men of letters became more "spiritually self-sufficient" and infidel than the men of science themselves. Henry James, George Moore, Joseph Conrad are only a few of the illustrious examples. The philosophers Samuel Butler, Nietzsche, Bergson, though freed from the humanistic tradition, adapted science to humanism. Mill's *On Liberty* was the turning point of the nineteenth century.

What promise has the twentieth century in store for the man of letters? "Despite this scientific animalism (the richer the world, the more the inducements to live at our neighbor's expense)," writes Mr. Routh, "the tradition persists, as confidently as ever, that man has somehow and somewhere a second superhuman, or at least de-animalized nature, capable of infinite development; and he has looked to culture, earnestly and safely, to render this potential self a reality." J. S. Haldane in his epochal work, *The Philosophy of a Biologist*, published in 1935, though still imperfect in many ways, in the opinion of Mr. Routh, has pointed out a way of reconciliation between science and religion and a workable culture for modern civilization.

Mr. Routh in his *Towards the Twentieth Century* has offered one of the best studies of modern literature, and as such it deserves wide and serious reading.

MICHAEL B. SCHELER.

The Field

(*Continued from page* 98)

DR. JOHN A. LAPP.
SALMON O. LEVINSON.
HARRY D. GIDEONSE,
Prof. of Economics, University of Chicago.
PROF. JEROME G. KERWIN,
University of Chicago.
PAUL HUTCHINSON,
Managing Editor, The Christian Century.
DR. CHARLES COPELAND SMITH,
Head of The Neighbor Guild & International Lecturer.
DR. CURTIS W. REESE,
Dean, Abraham Lincoln Centre.
DR. CHARLES W. GILKEY,
Dean, University of Chicago.
—New York *Times*.

Australian Church

According to an advertisement appearing elsewhere in this issue, an assistant minister is desired for the Australian Church, Melbourne, Australia, which was founded, and a fine building erected, over fifty years ago. Dr. Charles Strong, for nine years minister of the Scots' Church, one of the leading Presbyterian churches, has been the sole minister, and has carried on the activities of the church with the assistance of laymen and associate ministers, who have been appointed from time to time.

The church and the minister have stood for a free, non-dogmatic, spiritual, and practical interpretation of Christianity, as a spirit of faith, hope, and love, and of a church as the living embodiment of that spirit.

The minister and members of the congregation have been active workers for the improvement of social and industrial conditions; for the abolition of war and the promotion of international coöperation and fraternity; for the moral training of the young; for equality of women with men; for reform of the penal system; for temperance as well as the scientific study of the great religious questions of today.

For years the minister has edited the *Commonweal*, a monthly journal devoted to the advocacy of religious and social progress.

A heavy debt compelled the congregation to leave their large and expensive building, and a new home has been secured in a central part of Melbourne. It can seat about three hundred and fifty, and can be enlarged. There is a fine organ, a good choir, and a specially prepared Hymn Book, including prayers, which is used in the worship of the church.

John Haynes Holmes, Editor — Curtis W. Reese, Managing Editor

UNITY

Introducing UNITY to new readers, we offer a trial subscription of . . .

6 Months for $1.00

A Journal of Free and Critical Opinion

UNITY
700 Oakwood Boulevard
Chicago

Please enter my subscription for a trial period of six months, for which I enclose $1.00.

Name .....
Street .....
City .....
State .....

Published semi-monthly.
Regular subscription $3.00.

Correspondence

The War Resisters' International

Editor of UNITY:

With this letter we are sending out two little appeals. You know it was only last year that they made me Chairman of the War Resisters' International. I accepted because I felt that this work was more worth while than almost anything that is being undertaken today.

War Resisters are people—most of them young people—who are not content with preaching a particular way of life, they believe pacifism is a way of life that you have just got to start living at once; so they have started.

It is because many hundreds of them so believe, that they are today in the prisons of Europe. Many hundreds more have been imprisoned. Some of them have been released because of the remarkable efforts of the International itself.

It is the most hopeful thing I know, that so many of the new generation have made up their minds and are taking responsibility for themselves without counting the cost. They are convinced—and I am sure they are right—that when the people who usually do the fighting say "No" and mean it, governments will soon find other ways of settling their troubles.

The War Resisters' International is doing a tremendous work in bringing these people into contact with each other all over the world, in as many as 68 countries, letting them know about each other, and giving them fresh hope. Several new Sections have been formed lately, and new contacts are made nearly every day.

Of course this is not everything. We must help to make it possible for people in every country to live and throw open our doors so that we can all live as one family and not in so many armed camps. But meanwhile we have to help to bear one another's burdens, and so it falls to our lot to organize much relief work. We have devoted ourselves during the past year to helping our brave comrades in Spain, sending them food and clothing to be distributed; getting information from both sides about lost relatives; and setting up our "Home" for refugee Spanish children in the south of France. This has taken nearly all our money, and there is so much more we must do!

We are trying to establish a Colony in South America. A friend is out there now, settling difficulties concerning land for our people, and we hope to send many more out there. This work is much better than giving relief—it gives those who have found life impossible in Europe a fresh start.

In a letter of this sort, it is not possible to do more than tell you quite briefly what the War Resisters' International is trying to do. My object is to win your sympathy and your help. We cannot carry out the schemes I have mentioned or extend our work unless you give us your help. Won't you now send us every penny you are able to spare? Indeed, send us something more! The young men in prison have given everything to the great cause of peace. The Spanish children in our Home are bereft of those who would care for them. The older ones have been sacrificed, because men have not yet realized the crime and futility of violence and slaughter. The very least that we who live in safety, and who are not bearing the consequences of the struggle, can do is to help all we can. Please send direct to our Treasurer, Miss Ruth Fry, 11, Abbey Road, Enfield, Middlesex—or you may, if you wish, send to me at 39, Bow Road, London, E.3. The main thing, however, is that you should send now.

Every good wish and many thanks.

GEORGE LANSBURY, *Chairman.*

London, England.

MINISTER DESIRED

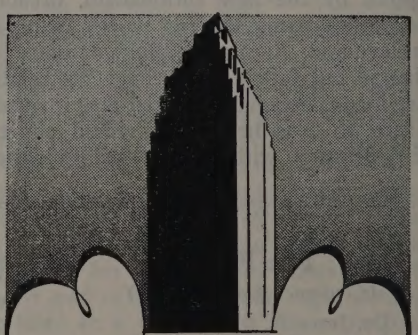
Assistant Minister to Rev. Charles Strong, D. D., Australian Church, Melbourne, whose basis of Union is:

The worship of God in spirit and in truth, the preaching of the Gospel of Jesus Christ, and the promotion and practice of the religious life of faith, hope and love.

Applicants should have a Degree in Divinity from an accredited University or have other satisfactory evidence of literary and theological qualifications.

Interest in peace and social work requisite.

Further information on application to Australian Church, 19 Russell Street, Melbourne. C.1. Australia.



NEXT TIME IN NEW YORK

live at

TEN PARK AVENUE HOTEL

"A Home Away From Home"

• • • **In the heart of New York's shopping, business and amusement centers!**

SUNFLOODED • AIRY • SPACIOUS

You will take pride in entertaining business or social visitors in the beautifully furnished dropped living room of a TEN PARK 1-Room Suite. No beds in sight to act as a jarring "hotel room" reminder. Beds are cleverly concealed on the railed sleeping gallery. . . . Accommodations comparable to the usual "Hotel Room and bath" in cost only!

Located on the historic site of the Community Church and operated by corporations representing its interests.

CAledonia 5-5200

Unique TEN Park Avenue

TEN PARK AVENUE—NEW YORK

Managing Agent WM. A. WHITE & SONS (Est. 1868)